the bride's parents, then with red and
this man and a number of followers, clothed in their gayest
and wearing either white or red pagris (a black pagri not being
considered a fitting head-dress on this occasion), to the house
of the bride, where a feast has been prepared, and forwarded
two hours (ka-kind-hour) in goods (khong) placed ready. The
bride, her female attendants, and her mother and aunts have
collected in the sometime dressed in their best, wearing their
jewellery, and with their heads uncovered, for it is not
thought proper for the females to cover their heads on the
marriage day. On the side of the bride, also, a *kniang* (go-between) has been appointed, and it is his duty to manage all
the business of the marriage on behalf of her family. Some
young men of the bride's party go to meet the bridegroom's
contingent by way of doing them honour. When they have
reached the bride's house, the *kniang* of the bridegroom enters
first, followed by the bridegroom, and after him the bride-
groom's party. The *kniang* then hands over the bridegroom to
the maternal uncle (*bei*) of the bride, or to the bride's father.
Either of the latter then provides the bridegroom with a seat
next the bride. The bride and bridegroom exchange bags of
betel-nut, and when the custom of investiture of the ring
is in vogue, these tokens are interchanged. The *kniangs*
of the bridegroom and bride recite the marriage contract in
lengthy formulae, which may be found on pages 6, 7, 8 of
the late U Jadon Roy's interesting notes on the Khasi
religion. The two *kniangs* then take up, each of them, a
gourd containing fermented liquor from the gourd provided
by the contracting party, and give them to an old man who is
versed in matters of law, who solemnly mixes the contents
together. Three dried fish are produced, and are placed on the
floor of the house. The priest then appointed then solemnly
adjures the gods in the following words :—

Hi, oh god from above ; oh god from below ; oh, Ini spreader ;
oh god who hast created man ; as thou hast ordained the marriage,
the ring has been given this day ; thou wilt know ; thou wilt hear ;
from the clear firmament above that ..... have been married
this day. Thou wilt bless them ; thou wilt grant them prosperity ;
thou wilt show them the way ; thou wilt show them the road,
that they may be well, that they may obtain dwellings and houses,